[106 cont.]

501

Joest in Baessler, p. 395. Boats for two to four persons are most frequently mentioned, most of them for two men; cf. also Labillardière, p. 250. Dillon, pp. 152, 290 (Ndeni: 3-5; Vanikoro: rowboats three persons, sailboats four persons). D'Urville, pp. 135, 322. Wilson, p. 295. Markham, pp. 140, 145, 158. Dewar, p. 246. Dalrymple, p. 195, mentions up to 30, Burney, p. 168, according to the same report, more than 30 men in the crew. As to length, Labillardière, p. 254, gives five meters; Dillon, p. 277, 15 to 20 feet; Wilson, p. 295, 12 to 14 feet; Markham, p. 140 (from Lomlom), 20 to 30 feet; Coote, p. 152, over 40 feet on Nufiloli, and, p. 162, still larger on Ndeni. Quoy in D'Urville, p. 361, describes a Tikopia boat exactly like those of Santa Cruz.

[171]

construction (6). In both cases the actual body of the boat (Figs.

6. Ill. in Labillardière, Atlas, Pl. 44, Fig. 2; Dillon, facing p. 202; D'Urville, p. 135, and Atlas, Pl. 161, 162, and 184; Coote, p. 153, and based on this, Edge-Partington, I, 156, No. 7 ab; F. de Tolna, p. 277. By far the best illustrations are those in D'Urville.

●[396]

23 and 39) is a canoe made from a single trunk of rather soft wood (7), hollowed out by a slit extending the entire length,

7. Dalrymple, p. 195. Carteret, p. 359. Labillardière, p. 254. Dillon,

501

[106 cont.]

p. 277. D'Urville, p. 135. Wilson, p. 295. Only Coote, p. 151, expressly declares for Nufiloli and Pileni that they are not canoes made from a single trunk, but are built up out of parts, which, however, apparently refers to the large platform-construction.

[396]

which, however, is so narrow that, as far as the rowboats are concerned, the [107] rowers can only put one leg in front of the other and sit on the side edges. Accordingly, the cross-section is oval; the tips taper off keel-shaped below and are flattened on top and therefore have sharply protruding lateral edges. They slant upward slightly and have an ornamental longitudinal strip on the upper surface (1). On large boats the longitudinal slit

[531]

1. Labillardière, pp. 254 f. Dillon, p. 277. D'Urville, p. 135. Lesson, Revue d'Anthropologie, V, p. 266. Wilson, p. 295. The width of the boats is given as 50 cm. by Labillardière, p. 254, and as 15 inches by Wilson, p. 295; the width of the slit is given as ten cm. by Labillardière, and as six inches by Dillon. Moresby, p. 83, mentions the high, ornamented bowsprits of the war boats of the Duff Islands (?).

may be covered with boards during long sea journeys (2). Over

[114]

2. Coote, p. 152. He is mistaken, however, in the assumption that cargo is stowed in the body of the boat. Cf. also Fig. 39 and 40, as well as D'Urville, Atlas, Pl. 161.

[113 cont.]
396 forests (4). The boat-building industry itself also flourished there; 1
[000]

4. Dalrymple, p. 153.

a chief is mentioned as a great boat-builder (5). After the

5. Gaimard in D'Urville, pp. 332, 334. Dewar, p. 248, mentions boat-building on Ndeni.

[177] catastrophe of La Pérouse, which dumped large quantities of ironwork into the laps of the natives there, there was a decline in the industry of the island, which thereafter obtained almost all its needs in industrial products from the neighboring islands in exchange for iron (6).
[438 439]

6. D'Urville, p. 196.

437 Trade is everywhere a vital concern of the inhabitants. They always sailed out to meet European travelers with coconuts, yams, etc., pigs, chickens, pigeons, arrows, mats, boat models or toy boats, and other things, in order to initiate trade (7). Yet
[439]

7. Labillardière, p. 251. Dillon, p. 293. Wilson, p. 295. Markham, p. 159. Coote, pp. 151, 153, 159. Dewar, p. 246. According to Dillon, p. 264, the women, in their own boats, also took part in this trade.

they are difficult to deal with. The Vanikorese had scarcely been provided with a certain amount of European necessities by Dillon when they demanded exorbitant prices for all provisions from the subsequent expedition of D'Urville (8). On Ndeni Dewar
[435]

8. D'Urville, p. 145 and elsewhere.

1 [i.e., on Vanikoro -- Analyst.]

[117 cont.] Strips of
283 rattan serve for lashings (8), or, for finer work, plaited or twisted

8. Dalrymple, pp. 89, 193.

rope and strings of coconut and other plant fibers (Fig. 47, Nos. 1 and 2). The twisting of the string is done on the upper thigh
413 with the ball of the right thumb (9). As a special tool, probably

9. Joest, Tagebuch, p. 86.

used in preparing [118] [Fig. 46 appears here] atap for roof
[237] coverings, the needles of pigs' ribs must be mentioned (Fig. 47,
● 396 No. 3) (1). Boat-building, as everywhere in Polynesia, is a craft
461

1. Edge-Partington, III, 65, No. 3. Berlin VI 16002. It is not wholly improbable that the needles are used for the embroidery of the plaited bags; cf. pp. 101 f.

that is particularly respected. In Vanikoro a chief was a famous boat-builder -- Gaimard, however, also gives evidence that the boat-builders had no perseverance and very often rested (2) --

2. Cf. p. 81. Gaimard in D'Urville, p. 334.

396 and on Ndeni the craft was hereditary in certain families. By
[426] washing the hand of his son with water, the artist transmits his skill to his heir before his death. The completion of a boat is therefore connected with certain formalities, for example the builder must row the new boat out to sea and then let it be tossed
[784] about on the breakers so that the spirit of the place where the tree was felled is driven away. He also believes that this will keep evil influences away from the ax that was used for the work (3).

3. O'Ferrall in J.A.I., XXXIV, p. 225.

higher the value of a piece of currency, the fewer there are; thus the rarity value increases with the value as determined by its condition. Translated in terms of our own money, it would be as if a ten-dollar bill was worth more than ten one-dollar bills because there are fewer of them in circulation. Unlike our money again, feather currency has no numerical units of value which permit easy and exact equivalencies to be made. Rather, the value of this exotic currency is not unlike that of precious gems, were they to be used as a medium of exchange. Each stone would be unique as to quality and size, and value could only be determined by recognized criteria of excellence plus the condition of the market. 435 436

Currency flows outward from its source throughout Santa Cruz Island and on to the Reef and Duff Islands in the north. These latter islands constitute areas of perennial shortage. Balancing this one-way flow of currency is a reverse movement of the most valuable commodity of all--women. The Reef Islands send out some of their women in exchange for bride prices paid in feather currency. Santa Cruz Island never sends its women abroad under any circumstances. Formerly, these women came to Santa Cruz both as wives and as concubines. The concubines were clearly distinguished from wives by the fact that they were shared by a group of men in a form of polyandry; they did no gardening or other domestic tasks normally assigned to women; and while they enjoyed a specially favored social position, they could be purveyed as prostitutes, sold outright, or even killed by the will of their owners alone. Bride prices for concubines were much higher than for ordinary wives--ten times higher to be exact. Due to government regulations, wives only are brought to Santa Cruz Island nowadays, but these are the prestigeful marriages, and their bride prices are larger than those of domestic unions. 438 [595] [548] [583] [554]

This one-way movement of women is correlated with an interesting population phenomenon. Santa Cruz Island population statistics reveal an abundance of males as compared with females of marriageable age, while in the Reef Islands the ratio is nearly even. This abundance of men is a phenomenon which has been noted in other Melanesian and New Guinea populations, but it has neither been investigated nor explained. [162]

The Duff Islands in the extreme northeast corner of the group come into the economic picture, not by sending out women, but by being specialists in making large sailing canoes in which cargos and passengers are transported interisland. These canoes are mainly sold to the Polynesian-speaking people of the small atolls of the Western Reef Islands who make their money by voyaging and trading throughout the group. Formerly, they sailed as far as the southern islands of Vanikoro and Utupua, ninety miles south of Santa Cruz Island. These islands depended upon receiving ground shell discs and special lengths of loom-woven fabric of banana fiber, specialties of certain districts of the Reef and Santa Cruz Islands, which were used as currency there. For these they traded feathers used on Santa Cruz Island for the making of feather currency. These shell and fabric currencies of Vanikoro and Utupua have no currency value in the island where they were made, and feather currency has no value in the former islands. [396] [505] [436] [184]

The Santa Cruz Group has a long history of contact with European civilization, beginning with Mendaña's second voyage in 1595. For the most part, however, the early contacts had little effect on the islanders, but were disastrous for the Europeans. Mendaña himself and many of his company died on Santa Cruz Island, Carteret lost some of his men there also when he attempted to land, La Perouse and his entire expedition perished on Vanikoro, and late in the nineteenth century Commodore Goodenough and a dozen Anglican missionaries, including one bishop, met death in several attempts to bring this island group within the confines of the British Empire and Christendom. 177

From 1900 onward the situation began to change. The few recruits who had gone away to work on plantations, and schoolboys who had gone away to mission schools returned [464]